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The Canadian Independent.

"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHEREN."

Vol. 25.

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THE CANADIAN INDEPENDENT.

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EDITORIAL DEPARTMENT.

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. W. MANCHER, Box 204, Guelph, Ont. Any article intended for the next issue must be in his hands not later than Monday morning.

BUSINESS DEPARTMENT.

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 340 Spadina Avenue, Toronto, Ont. Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter. We want an active Agent in each Church. Advertising rates sent on application.

THE Duke of Connaught is safely married at last.

THE Band of Hope of the Western church will give a concert next Monday evening. It will do you good to go and hear the boys and girls.

DR. JOSEPH PARKER, of the City Temple, London, has completed a series of seventeen Sunday evening lectures on the "Christian Argument." He has now begun another series on "Preaching."

A STATE missionary was appointed a little more than a year ago to labour among the feebler churches in Maine. His labours have been very successful. Over sixty in one church have professed faith in Christ as the result of his labours.

It is now authoritatively announced that John Henry Newman is to be created cardinal at the next Consistory in Rome. This would seem to be evidence that the present Pope is far more liberal than his predecessors: for it is well known that Newman has no sympathy with Ultramontanism.

FATHER HYACINTHE still clings to his project of a Gallican Catholic Church. Whether his scheme will be successful or not, time will tell. But he has already excited opposition. The Archbishop of Paris reminds him that he is no Catholic. He says:—"The Church has cast you out from its pale."

THAT is a sad story that comes to us from Hungary. The city of Szegedin has been inundated, and over 80,000 people are said to be homeless, and multitudes have been drowned. It seems that a large portion of the suburbs of the city are below the ordinary level of the river Theiss, and the rising of that river accounts for the disaster.

ANOTHER anti-Chinese Bill is looked for from the special session of the American Congress. It is said that one will be drawn up which will evade the legal difficulties which stood in the way of the one of last session, and it is thought that President Hayes will sign it. We hope that he will sign no Bill that discriminates between people and people.

THE Ontario Assembly has adjourned *sine die*. And now for the tug of war. There is no doubt that many of the members will be busier now than they ever were during the sessions of the Legislature. It is much more important that they should win or retain office than, having office, they should do the people some real service.

I 'AN STANLEY recently delivered a lecture on "Milton," and during his discourse said that Milton's

two works, "Paradise Lost," and "Paradise Regained," covered the whole of English theology from top to bottom. It was surprising, he said, when one analyzed his own thoughts about the creation, the fall of angels, the entrance of sin into this world, how very much his thoughts, words and actions on these subjects were drawn, not from the Bible, but from Milton.

WE have received a very lengthy letter from our old friend Mr. Grist, formerly of Toronto. He gives a graphic account of the struggle that has been going on between the two "Houses" in the parliament of Victoria. We wish our brethren in that colony success in their fight for the right of the people, through their own elected representatives, to deal exclusively with all money bills. It is for the people, not the council, which corresponds to the British House of Lords, to handle this matter.

THE Massachusetts Home Missionary Society has lately lost over \$80,000 through the mal-administration of its treasurer, Charles Demond. He has been investing its permanent funds without any security worthy the name, and has made misrepresentations as to the state of affairs. It seems to us that, to say the least, a great deal of responsibility for the loss lies on the executive committee. The members of that committee must have neglected their duty, or the treasurer could not have done what he did.

PLYMOUTH CHURCH, Brooklyn, recently held a fair for the benefit of its Bethel Mission, and realized some \$3,000. Every evening during the continuance of the fair a concert was given in the church. It might at first seem superfluous to say—but it is not in view of recent customs on such occasions—that no gambling or lottery of any description was resorted to. One or two simple forms of raffling were introduced, but they were promptly suppressed. We hope that all Churches will follow the example given in this respect.

OUR Australian friends in N. S. W. are also having a warm time of agitation over the great Chinese labour question. There was at the time of writing no hope of a settlement of the difficulty, and trade was almost paralyzed. Demonstrations and anti-demonstrations and subscriptions for the men who have struck against the introduction of Chinese labour are the order of the day. And, meanwhile, all the other provinces are strirred with the same difficulty. We hope our friends will deal with this question in the true spirit of the royal law, and not under the influence of mere race prejudices.

AUSTRALIAN CONGREGATIONALISM has sustained a very severe loss in the sudden death of the Rev. John Legge, of Brighton, Melbourne. He stood deservedly high in the esteem of all the churches so that his decease is universally deplored. On the day of his death a bazaar was held in connection with his church at which he was present. After tea he ruptured a blood vessel, and before midnight was with his Lord. He was a nephew of the celebrated Dr. Legge. He was thoroughly literary in his tastes, a liberal contributor to the press, and was, as well, a most devoted pastor.

APROPOS to the late conference on the second coming of our Lord is the following paragraph from the pen of Dr. Withrow:—"Some may think the Sun of Righteousness is slow in rising, but let those who believe that times are out of joint understand that they are doing dishonour to the Holy Ghost. Four-fifths of the human race now have the Bible in their own tongue. Religious toleration prevails in every civil-

ized nation. The Roman Church may never grow out of her greed of power, but the day of her despotism is over. Infidelity is no longer a masculine factor in human affairs, as it was, for instance, in the days when the Roman amphitheatre ran with the blood of the Christians. Bible study over the world is settling beyond disturbance the fundamental Christian truths. There never has been a time when the missionary spirit was more active than now. It is impossible to enumerate the occasions of special encouragement to missions. In short, as the old English preacher said: "The Lord has been coming ever since He went away."

THE "Westminster" is having a hard time of it in Scotland—orthodox Scotland! Witness this resolution by Rev. David Macrae of Greenock, at the January meeting of the Presbytery of Paisley and Greenock:—"That in regard to the ultimate penalty of sin, the Church does not commit itself to the Westminster interpretation of scripture, and requires assent to nothing in these standards that belies or is supposed to belie the character of a good, and just, and merciful God." Of course, the resolution did not pass, but the time is coming when it will pass—pass, too, in a Scotch assembly of ministers.

TALMAGE is to be tried by the Brooklyn Presbytery. The Committee to whom the case was referred brought in a report on the 10th. They find no fault with his orthodoxy, but they want the Presbytery to censure his pulpit methods. That matter, however, is laid on the shelf for the present, until the charges of falsehood and deceit be gone into. It seems that the investigation will cover considerable ground. Even his withdrawal from the "Christian at Work" is to be reviewed. Talmage is eager for the fray. He cries:—"Come on Macduff!" And more; he pitches into the Presbytery vigorously. He asserts that for a long time past it has been against him. What the end will be no one can tell.

THE Presbyterians of Manchester are about to visit from house to house for the purpose of recovering Presbyterians who have lapsed from attendance on public worship. A committee has been appointed, and the work will most likely be accomplished before July. Here is a hint for all Christian Churches. Go after those who have deserted our services. And, while about that work, would it not be well to seek all who are not regularly in connection with some congregation? Is there not talent enough in every Christian Church that can be efficiently employed in that direction? Remember the command of the Master of the feast:—"Go out into the streets and lanes of the city, into the highways and hedges outside of the city, and compel them to come in."

DR. JOSEPH PARKER, we fancy, had something to do with penning this paragraph. We find it in "The Fountain" of Feb. 26th: "The Rev. Baldwin Brown, of Brixton, continues his protest against neo-Congregationalism with great vigour, supporting himself at every point by very solid and forcible argument. The 'Christian World' of last week reported in full Mr. Brown's earnest discourse. Congregationalism was once a theocracy, now it is one of twenty other sects; once it was a rope of sand like the sea-shore, now it is a rope of hemp, which will be strained and broken in a hundred places. Officialism blinds its devotees; but, for all that, a wide-spread and angry disaffection exists where it never existed before. Mr. Brown is to give another discourse, on the Future of Independency. When the whole argument is before us, we hope to return to it."

PULPIT PRAYER.

BY REV. W. W. SMITH.

Prayer is worship and homage of the creature offered to the Creator; communion with God by the redeemed soul; drawing near to the Divine Helper in distress; asking through the Mediator for the blessings His mediatorship is intended to bring us; and includes adoration, thanksgiving, confession and petition.

Public prayer is where one is spokesman for the rest; and the prayer is not therefore his but theirs. And being theirs, he should seek to express their wants, rather than his own. But, the sense of want, with the worshipper, may be vague and shadowy—a longing for something undescribed and unknown—and therefore the public prayer should be able, as it were, to give shape, and form, and voice, to these longings, and unformed desires.

Pulpit prayer is public prayer; but it has some limitations and characteristics of its own.

Some things the preacher, in his pulpit prayer, must avoid:—

1. Vanity; or sense of merit, either in the matter of prayer, or the manner of its performance. God is present, to hear; and a number of poor sinners are present to pray; and he is speaking for them, and for himself.

2. He must avoid a tiresome length, and an uncomfortable brevity. For the former, leave out much direct address, and many familiar quotations, and merely diverse ways of wording the same petition. And remember that *standing* is tiresome in a country where there is so little walking—and kneeling is unsuited to our pews in general; (and even where they are more roomy, the people's backs are to the preacher).

3. He must avoid ornate rhetoric in prayer.

4. He must avoid "hitting" anyone in public prayer. What cannot be done by private reasoning and entreaty, or in private prayer, must not be done in pulpit prayer.

What should be aimed at, and cultivated in pulpit prayer:—

1. An acquaintance with the real needs of the worshippers. It was said of David Dickson, of Scotland, that in prayer "he showed men their whole heart." The minister should aim to express to God in prayer, and in the hearing of the people, what is in the people's hearts to desire. And he must know them all the week, if he would speak *for them* on the Lord's Day.

2. He must aim at simplicity. The newspaper report of "the most eloquent prayer ever offered in the hearing of a New York audience," offers, by contrast, an excellent illustration of the present point. A man, pleading for his life, would think of moving arguments; and present earnest appeals; but the *rhetoric* of his petition would be a small thing in his eyes.

3. He must aim at raising the dormant desires and feelings of the worshippers. We will never gain and rouse others' attention so much as in hitting exactly on their own feelings: this we can only do by cultivating a perpetual and rigorous introspection. The more we know of our own thoughts and feelings, the more we will know of the thoughts and feelings of others;—for men are wondrously alike. And by putting the thoughts and feelings of others—and which they will acknowledge as such—in such a way as to lead to some unreached (though pertinent) conclusion—as for instance, our instant need of atoning blood—we often obtain a new hold upon our congregations, and dispel all wandering thoughts.

4. In pulpit prayer the speaker should imitate the manner of the holy men of old, whose prayers are recorded in the Bible, and who always gave *good reasons* for everything they asked. If there are no reasons why our prayer should be heard and granted, let us not offer the unreasonable petition. If there is a good reason, let us urge it. And herein lies one of the great advantages of public prayer. It suggests and makes plain to the worshipper the *reasons* pertaining to the petition uneasily present to his mind.

[The rest of this article will be given in our next issue.—ED. C. I.]

FRAGMENTS ON GIVING.

Wanted to know whether, with all our prayers and efforts, the Churches can prosper continuously, until they give God His due.—Whether anything less than what was given to all dispensations previous to the Christian will be satisfactory to God:—Whether the Christian Church is going to set aside the prophet Malachi, with his demands in the name of God for payment of His dues:—Whether revivals and conversions that do not reach this point can be genuine. If any one can give an affirmative reply, the reasons would be thankfully accepted. Please do not mutter objections to yourself, but let us all have the benefit of them. Give your reply first to God; and when you think you have satisfied Him, please try to satisfy the readers of the CANADIAN INDEPENDENT that your position is correct. If you have such reasons, we have not heard them, and would like much to know them.

Among all the reasons assigned for the present *hard times*, has any one referred to that mentioned in Mal. iii. 2? Or among the many remedies proposed, would it be of any use to try the one recommended here? Agriculturalists, politicians, commercial men, manufacturers,—all have their schemes, but all seem to fail. Suppose we should try the prophet's plan—"Bring ye all the tithes into the storehouse, and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground. neither shall your vine cast her fruit before her time in the field, saith the Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of Hosts."

Some will say:—"If the Lord of Hosts will give us better times, we will give Him more." But He says:—"You give me the proportion *now* that you owe me, and then I shall send better times." "Return unto me and I shall return unto you, saith the Lord of Hosts."

What a loop-hole of escape it is to many that the command for the tithe is not repeated in the New Testament! But are they sure that a law existing with "the fathers" before Moses, being simply repeated to him like the law of the Sabbath, requires special injunction again under the new dispensation? Was it so in the case of any other law, for instance, the Sabbath? And when our Saviour told the Pharisees that they should not leave the payment of their tithes undone, did He mean that this was to continue till His death only? Who says:—"Yes?" And because Paul said:—"Let every one lay by in store *as God has prospered him*," does that exclude the tithe any more than when Moses said:—"They shall not appear before the Lord empty. every man shall give as he is able: according to the blessing of the Lord thy God which He hath given thee." Does it mean any more than that the tithe is not to be one *outside* limit, while other injunctions prove that it is to be the *inside* one? It evident, however, that if the law of the tithe has been *superseded*, it has never been *abrogated* in any other way. ANON.

PRESIDENT HAYES has called an extra session of Congress for the 18th of March. And for the first time since the anti-secession days the Democrats will have a majority in both Houses. We fear that now the battle will be hot between the legislative and executive departments of the Government. The Democrats are bent on repealing the Federal laws for the protection of the ballot; the Republicans are determined on upholding them. The Democrats in the last House of Representatives tacked a Bill repealing those laws to the Appropriation Bill; the Republican Senate refused to concur, and so no appropriations were made for the carrying on of the Government. It is likely that the Democratic majority in both Houses will now adopt the same tactics—they will strive to force the President to accede to their wishes. There is some talk even of trying to take away the veto power from the President. One good thing has arisen out of this—President Hayes and the Republican party have come closer together now than they have been for many days. There is hot work ahead in American political circles.

A PRAYER-MEETING WITH A NUB TO IT.

[The evil which the prayer-meeting described below attempted to lessen is just as prevalent and just as damaging in many Canadian cities, towns and villages, as among our American cousins. The pernicious influence of the worse than trashy "boys' papers," offered for sale at the counter of nearly every news-dealer in the Dominion cannot be over-estimated; and the sooner parents, guardians, and teachers earnestly set about remedying the evil the better for the future of our country.—ED. C. I.]

It was our Friday evening union meeting in the Week of Prayer, and a very good meeting it was. Every one present, men and women, especially the women, I think, felt the importance of the subject of our supplications—that the sources and channels of the influence of the press might be purified. There had been some things to set us thinking on the subject.

An awful outbreak of crime in our part of the State, that could not be traced to drink, nor to avarice, nor to lust, nor to ignorance, nor to false religious teaching, nor to immigration, had made many people wonder whether illustrated journals of crime, depicting in full detail the methods used by eminent and successful criminals to accomplish and conceal their work, might not perhaps have had an unfavourable influence on the public morals. And some remarks of a brother connected with the School Board, to the effect that the moral tone, and even the scholarship of the public schools were suffering from the circulation of a certain class of "boys' papers," were listened to with hushed attention, as if there were great searchings of heart in many a father's and mother's bosom in the meeting. But there was not much speech-making, and there was a good deal of very serious, earnest praying to God to interfere and set this matter right.

It was not till toward the end of the hour—about the time the brother who presides generally remarks: "Brethren we have only a few minutes more; do not let the time be wasted"—that the new minister, who has just come to preach at the church over on the North side, rose and made one of the strangest prayer-meeting addresses I have ever heard.

"My friends, I am a new-comer in Littleton, and I confess that I do not understand you. You do seem to be very much in earnest, to feel the greatness of this evil, and to be praying sincerely for the Lord to remove it. The question that puzzles me is why you don't remove it yourselves. I have observed that these papers you so justly complain of are openly exhibited and sold on your best business street at shops where you all have dealings, and which pass for respectable shops. The trade only exists by your tolerance. If you will stand by each other and agree to shun any shop that refuses to pledge itself to conform to reasonable demands in this matter, you can have your own way about it. At least, you can put a mark on any place where papers confessedly pernicious are openly sold, as a disreputable place, to be shunned by decent people as they shun a common dram-shop. But there won't be any such place, for this town is not large enough to support a news-office from which the support of respectable people is withdrawn. I merely suggest if you really are in earnest you do something about the matter, and do it *now*!"

And when he said "now," the new minister brought his hand down on the seat in front of him with a thump that made us all start. Well, I assure you that there was no need that evening to exhort the brethren to "occupy the time." Col. Harkins (he is a deacon now, but we call him colonel still) jumped up and said, "That's right! I am ready for action." And Elder Wilson shouted "Amen!" from the back seat, and the teacher of our High School—But I need not try to tell you what we said; what we *did* was more to the purpose.

The minister of the old stone church, who presided, asked that after the benediction the men who were willing to take hold and do something stay just long enough to appoint a committee. And then he was just lifting up his hands to give the benediction, when the new minister came skurrying up to the platform, and said:

"Wait a minute, brother. This committee won't know what they can do unless they know how much they are to be backed up. How many of these people will stand by one another and by us in pledging themselves to have no dealings with a shop at which criminal and corrupting papers are sold? I would like to know."

And when the chairman put the question it would have done your heart good to see how all the roomful, men and women, came to their feet. Well, they appointed a committee in three minutes, and then these appointed a sub-committee to go around and call on the news-dealers; and I was put on this sub-committee, though I confess I did not want to be. But the gallant colonel was going to lead, and I did not see how I could refuse to follow.

We were fortunate—rather, we were providentially guided—in our first call. For the head of the firm met us like a man and a gentleman, let me say like a Christian. For, though he did not deny that he had felt annoyed at some things that had been reported to him as said in our meeting, he said frankly, "You are right. The abuses you complain of ought to cease. But where will you draw the line? What rule do you propose to lay down, gentlemen?"

For my part, I was perplexed what answer to make to this very obvious question. So I stood in the background and let the colonel speak. And he said just the right thing. Said he: "Mr. Jenkins, you have met us like a gentleman in this matter, and we cannot do better than refer this question back to you. You understand it better than we do. What do you say?"

"Well," said Mr. Jenkins, "you will find some difficult questions about this business before you get through with it. But I will give you a start. Just look over that counter, and I will hand you six or seven papers from it that are not fit for any body to sell or read. I had as lief have a rattlesnake come into my house as one of those papers." And he made up a bundle of them—the majority were "boys' papers"—and said, "You have my promise that these shall not be sold here in the future. There are some others about which I am willing to talk to you another time."

"You shall not be a loser by your honourable and straightforward conduct," said we in reply. "We will undertake that if your competitors attempt to get an advantage by picking up what you frankly abandon, they shall lose more than they gain by it."

And so we broke the line that morning. You will easily understand that when we went around to the other news-stands and told them of the handsome proposal of Jenkins and Jobson, all the rest had to fall into the same arrangements, and even to show a little advance in public virtue over their competitors.

And now we propose to hold an adjourned prayer-meeting to hear the committee's report, and clinch the matter so it will hold. I suspect that the church will be pretty full, and I should not wonder if it should turn out to be a praise-meeting. And we do not feel as if we had been working instead of praying, but as if the action to which we were inspired at that Week of Prayer meeting had been God's own answer to our prayers.—*Christian Weekly.*

STOP AND SHAKE HANDS.

Why is it that men dart out of a prayer-meeting as they do, the moment the benediction is pronounced? The true idea of the church is that it is a family—God's family. Its members are children of one Father, and brothers and sisters one of another. A prayer-meeting, therefore, is a family meeting. It is a reunion of brothers and sisters. The service is of the character of a feast; and we all know that after feasting comes talking and the exhibition of good nature. After the formal portion of the service is over brethren, why not stay and have an informal service of your own? Talk of whatever the Spirit suggests. Tell your joys and your sorrows, your hopes and your fears, to one another. "Laugh with those who laugh, weep with those who weep." Don't file out of the room solemn as crows flying to the groves at night, passing through gloom into deeper gloom; but go

forth happy as children pouring out of the door when father and mother start out with them for a ramble in the bright sunshine across the fields. At least stay long enough, after the formal service, to shake hands with pastor and each other, and greet any stranger that may have chanced to drop in among you of an evening. Lubricate the wheels of your church machinery with the "oil of gladness," and you will be astonished at the ease with which all parts will be working together. "Salute every saint in Jesus Christ."—*Golden Rule.*

Littell's Living Age.

Boston: Littell and Gay.

The numbers of the "Living Age" for the weeks ending March 1st and 8th contain articles on important and interesting subjects from "The Edinburgh Review," "The British Quarterly," "Saturday Review," "Chambers' Journal," "The Economist," "Nature," "The Cornhill Magazine," with instalments of serial stories from advanced sheets. The subscribers to this publication have a very large quantity of reading matter at a low price.

The English Reformation: How it came about, and why we should uphold it.

By Cunningham Geikie, D.D. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

To guide persons in deciding whether to speak or keep silent, the following test has been given: Is what you are about to say true? Is it necessary to say it? Is this the proper time to say it? This test might very properly be extended to the writing of books; and the work now before us will certainly bear the test. Resting on an ample basis of undeniable, though partly forgotten history, its truth cannot be called in question. But is it needed? We are sorry to say that it is, and never within the last four centuries more than at the present time. The battles of Protestantism have to be fought over again, not only against Rome, but against reactionaries nominally at least within the Protestant pale. There are ultra-liberals in all our Protestant denominations who, having really no creed at all of their own, believe that all creeds and practices—including the creed and practice of the Church of Rome—are equally good. The Anglican Ritualists, while continuing in the bosom of a Protestant Church and receiving its emoluments, consider the Reformation a most unfortunate occurrence at the best, and hate the name of Protestant. And although Dr. Geikie does not himself belong to the Church of England, the evangelical portion of that Church will not reject aid from without in the fighting of its battles, especially when the aid is as efficient as in the present instance. In these days, when the Church of Rome is quietly and cunningly extending her power and influence, in England, in the United States, in Canada, and even in Scotland, it will not do to forget the Reformation. Its annals must be re-written and its principles re-asserted, not for the purpose of fostering bitter feelings in the hearts of men, but for the purpose of saving them from error and keeping them from being seduced by the wiles of the great sorceress. We should like to give copious extracts from this ably-written and most valuable book but have at present only space left for a few sentences from the closing pages. Speaking of the Reformation, our author says:

"As to the results of these great principles, to which more might be added, they are seen on every hand. They have made England independent of an Italian priesthood. She alone now makes her own laws and is mistress in her own house. . . . They have freed the land from monks and monkery, which even Romanist countries have since put down as an intolerable evil. . . . They have dispelled the belief that a sinful man, who calls himself a priest, can judicially absolve a man from his sins. They have swept away from amongst us the hateful system of compulsory secret confession—have purified our churches from miracle-working pictures and images, and have turned to ridicule the thousand inventions and impostures by which Rome kept her hold on the souls of men. . . . Britain knows how her fathers went to the stake to drive out the priest from her borders, and she will not let him re-enter them to rule. Like all other citizens, he may enjoy his religion and publicly preach it, but let him beware of doing more. As to the "Conspirators," England loathes them, and will not rest till they be ejected from a Church whose wages they take while they betray her faith."

Cleanings.

THEY are never alone that are accompanied with noble thoughts.—*Sir Philip Sidney.*

Dost thou love life, then do not squander time, for that is the stuff life is made of.—*Franklin.*

To love in order to be loved in return, is man; but to love for the pure sake of loving, is almost the characteristic of angels.

MAN is an animal that cannot long be left in safety without an occupation; the growth of his fallow nature is apt to run to seed.

MANY a one is worn out in body, embarrassed financially, and discouraged in spirit because he thought he could find another path than that which he felt persuaded the Lord wished him to take.

HE who looks on beauty with a pure affection forgets the loveliness of the body in that of the soul and rises by means of that earthly beauty to the great artist, to the very essence of loveliness.

FOR every work we do we need special preparation. Sometimes we may make it ourselves, assisted and directed by the Lord, but oftener He sends it in ways we could not have foreseen and in lessons so plain we cannot mistake the source whence they have come.—*United Presbyterian.*

THE sermon or any other religious exercise is good to us only when we use it as a help to a better life. If it have pleased our taste or commended itself to our judgment without stimulating us to seek an attainment in the direction of its instruction, it has been utterly profitless. Rain falling on the desert—what good does it do?

IN the humblest dwellings and in the obscurest corners the noblest, the most successful, and the most honourable lives are lived as truly as on the wide avenues and beneath the gaze of myriads of eyes. Every life which Christ guides by His light, and cheers by His smile, and crowns with His forgiveness and His reward, is thoroughly worth living for its abundant rewards.—*Pres. Porter.*

A LIFE, to be good, must be uniformly developed. A large and brilliant flower growing in one corner of an enclosure, the rest of which is crowded with weeds, does not make a beautiful garden, and no more does some pretentious act of generosity or heroism make the life attractive that is otherwise barren and deformed. Piety seen and felt in every word and deed, day by day all the year through; it is this that secures the well proportioned character.—*Exchange.*

LIVE out the gospel. This is the best and highest style of preaching. It is a kind of preaching which our Lord Jesus Christ expects of every follower. Every believer is called of God, as was Aaron, for this, and is anointed of the Holy Ghost and sealed with the spirit of promise. A Christian life is the most commanding pulpit. No words are so telling as a good man's daily walk, and nothing so counteracts the preaching of God's ministers as the want of a consistent life on the part of God's people. The thunders of a Christian Demosthenes may roll along the skies and no one trembles, because the unfaithful lives of the members of the church muffle the sound. If Christians will live out the power of Christ's life, great will be the company of the preachers and glorious the results achieved.

"I HAVE heard a man with a bottle of whiskey before him have the impudence and assurance to say, 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving;' and he would persuade me that what was made in the still-pot was a creature of God. In one sense it is so; but, in the same sense, so is arsenic, so is oil of vitriol, so is prussic acid. Think of a fellow tossing off a glass of vitriol and excusing himself by saying that it is a creature of God. He would not use many such creatures, that's all I'll say. Whiskey is good enough in its own place. There is nothing like whiskey in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey; if you want to kill a living man, put whiskey into him. It was a capital thing for preserving the dead admiral when they put him in a rum puncheon; but it was a bad thing for the sailors when they tapped the cask and drank the liquor till they left the admiral as he never left the ship—high and dry."—*Dr. Guthrie.*

THE reason why a great many people seem to be always changing their faith, is that they never really have any faith. They have indeed what they call a faith and are often very positive about it. They have gathered together a number of opinions and fancies, often very ill considered, which they say that they believe, using the deep and sacred word for a very superficial and frivolous actions of their wills. They no more have a faith than a vagrant has a home who sleeps on a different doorstep every night. And yet he does sleep somewhere every night, and so these wanderers among the creeds, at each given moment, are believing something, although that something is forever altering. We do not properly believe what we only think. A thousand speculations come into our heads, and our minds dwell upon them, which are not, therefore, to be put into our creed, however possible they seem. Our creed, our *credo*, anything which we call by such a sacred name, is not what we have thought, but what our Lord has told us. The true creed must come down from above—not out from within. Have your opinions always, but do not bind yourself to them. Call your opinions your creed, and you will change it every week. Make your creed simply and broadly out of the revelation of God, and you may keep it to the end.—*Rev. Phillips Brooks.*

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MARCH 20th, 1879.

OUR COLLEGE.

WE call attention to the letter in another column sent by the treasurer and secretary of the C.C.B.N.A., on the present grave aspect of college affairs. The statement is so clear and full as to need little from us by way of giving weight to its clauses. But we should be recreant indeed if we did not strongly press on the denomination in whose interests the college exists the urgency of the present crisis. Undoubtedly, times are hard, and we believe the stringency is felt more in the towns and country districts than is supposed by some. Yet, while this is true, our denominational institutions ought not to be in the present position of the college and the missionary society. And we make bold to say they need not be in any such condition of "chronic impecuniosity." We hope our pastors will take kindly the remarks in the letter anent their duty in this matter. We think as a rule the pastors have done all they can both in speaking and giving. But have our more wealthy laymen done all they can? We have no right to saddle every burden on the rich. But from that portion of the constituency depending on the labour, or trade, in the nature of circumstances, we cannot look for much help just now. We believe these are doing all they can, and a little more. But there are many whose means certainly enable them to do more at such a time as this, than they are doing. Persons whose incomes are regular, and those whose means are beyond their actual wants, ought to put forth an extra effort, even at the cost of self-sacrifice, to make up for those whom the times have, for the present, utterly crippled. We are sure that no candid person can feel satisfied at the appearance of our subscription list, whether of the College or Missionary Society. We hope the principle of loyalty to Christ and the Body will move some amongst us to help efficiently at this juncture. We need our college: and its present state of efficiency must not be lowered; and we should deplore any attempt to reduce the number of students. Let us, then, earnestly seek to devise means to lift it out of its present distress. We are certain that if there were a truer sense of our position, as Congregationalists and our work in Canada, there would soon be a radical change. We trust all will give earnest heed to the letter of the treasurer and secretary.

UNITY NOT UNIFORMITY.

OUR Congregational people have always been distinguished in the past for two things: diversity of opinion and freedom of utterance. They are not likely to lose these characteristics in the future, if we judge from

the signs of the times. Indeed, it is evident enough that these characteristics are becoming and will become more and more marked with every succeeding year. We would naturally expect such a result. Spurning, as they do, all external authority, all ecclesiastical domination, their independence and individuality must be more and more developed.

Now, we see this at present in our Canadian communion. Time was when there was far more uniformity of belief and sentiment with us than there is to-day. And, to-day, there is far more uniformity than there will be to-morrow. We cannot help ourselves. Holding, as we do, the right and duty of personal judgment and personal action—making this one of our fundamentals—we must take it with its inevitable consequences. And among these consequences must be enumerated variety of views and boldness of expression, and, growing out of these things, sometimes a little friction, and sometimes, possibly, a little turmoil and confusion.

But these things are not necessarily grievous evils—commotion, disturbance—these, even, may all do good. Our conviction—a conviction based on reading of all history—is, that from a spiritual standpoint, they are not nearly as injurious in the long run as stagnation and dormancy. Dead men can lie together in peace. There is no discord in the graveyard. But life, with all its conflict, and jarring, is better than death. And every true man will choose life, whatever disagreeable things may be connected with it, in preference to death.

But these unpleasant features, in our ecclesiastical life, may be reduced to a minimum, and that without stamping out any peculiarity of our Congregationalism. And if we know and realize the meaning of that Christianity whose adherents we profess to be, they will become very slight. With all our differences of opinion, and not at all hiding or belittling these differences, there will be no difficulty in working together heartily and efficiently.

We must learn justice toward one another. This is a hard thing to do; but the doing of it is a Christian duty, the hardness of it is no excuse for neglecting it. A brother does not sound your "shibboleth;" he says, "shibboleth." Let him alone. Recognize his right to pronounce the word in his own way. Don't go for him with a club, and vow that you will force his tongue to fashion the syllable as your's fashions it. You are not responsible for him. "To his own Master he standeth or falleth." There is no more obligation on him to say "shibboleth," than there is on you to say "shibboleth," unless, indeed, you set yourself up for an infallible pope, whose prerogative it is to decide everything for everybody. Cling as tenaciously as you please to your convictions of truth; think as highly as you please of the wisdom and expediency of your own counsel: but permit your neigh-

bour to do the same. Don't denounce him as a heretic, or a sinner, or a fool. You are conscientious in your position; he may be as conscientious in his; and his conscience, not yours, is to be his guide.

But justice alone will not accomplish the desired end. It will do something toward that, but not everything. To it must be added love, love that shall manifest itself in kindness and forbearance. Would it not be well for us to study with more diligence than we have ever shown as yet the doctrine of the thirteenth of first Corinthians: "Love is long suffering, . . . never uncourteous, . . . not easily provoked, . . . believes all things, hopes all things, endures all things?" And would it not be well for us to study that doctrine in the light of the closing statements of the chapter: "While all other gifts pass away, these three, faith, hope, love abide forever; and the greatest of these is love?" Whatever diversity of sentiment and feeling may exist among us, and whatever contention that diversity may occasionally cause,—as Christian men,—our confidence and sympathy with one another should not be affected by them in the least. He is a poor Christian, and a poor man, too, who can dwell in unity only with such as are of like mind with himself on every trivial question. He is a poorer Christian, and the smallest and meanest of men, who can view no disagreement from himself without attributing it to moral unworthiness or perversity. It is said that our Congregationalism makes very heavy demands on men. It does. It calls for magnanimity, for large-heartedness. But Christianity calls for no less. It insists on the noblest and Christliest traits of character. And, possessing these, no serious hindrances can arise out of our extreme liberty and independence.

We plead for justice and charity in our intercourse with one another. We plead for them that, without sacrificing our freedom of opinion and utterance, we may work together in the service of Christ and humanity with harmony, with enthusiasm, with success.

THE FINANCIAL POSITION OF THE
COLLEGE.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR, The unsatisfactory financial position of the College is a sufficient warrant for our craving space in your columns, in order to lay before the Churches a few plain facts whereon to base our appeal for aid. We write, in our several capacities of treasurer and secretary, in the hope that what we have to say may have the greater weight with those addressed, coming as it does from men who have no personal or pecuniary interest in the matter, but whose sole desire is to promote the welfare of an institution which has no stronger claims upon them than upon others.

The record of the College since its removal to this city is, we think, of such a character as to justify the action of those who effected that removal; more than this we need not, nor would it become us, to say. The means placed at the disposal of those who have been charged with the administration of the affairs of the College have been expended with the strictest economy;—so strict, indeed, that we have had to forego

many a necessity. And the result has been that there is no institution of a like character, either in this country or at home, which, regard being had to the members in attendance, the amount and quality of the work done, and the time spent in doing it, can show such large returns for so small an outlay of money. Such economy being the rule, the executive have a reasonable right to expect that the Churches, for whose benefit the college exists, should place at their disposal funds adequate to its decent maintenance. And yet what are the actual facts of the case? A state of chronic impecuniosity, with a deficit to-day amounting to \$1,398.85, and which at the close of the session, unless timely aid be rendered, will have grown to a startling amount;—inadequate payment for professional work ably and conscientiously done; and the library in a state of beggarly need of necessary books. Now, it is plain that such a condition of affairs cannot continue, if the credit and efficiency of the institution are to be maintained. The first and prime necessity to its removal is to make income adequate to expenditure; and it rests with the Churches to determine whether or not this shall be done. If it be not done, and things are to go on as for some years they have been going on, then expenditure will have to be reduced to income. And see what this means: Shall there be a reduction of the number, or of the salaries of the professors? Or shall there be a material diminution of the monthly grants made to the students in aid of their current expenses? Either of the two former would have the same mischievous result to the college,—the weakening of its teaching power; the last would be very unpopular with Churches and students alike, and would be followed by far-reaching consequences. One more course is left, viz: to reduce the number of students to one-half of those now in attendance. This is the most feasible; but how would such a proposition be regarded by those who for so many years were wont to fervently pray that the Lord would move the hearts of young men to come forward to the work of the ministry? Would they not regard such a plan as rather illogical, not to say unthankful? So, then, we imagine, not one of these plans, if proposed by the board, would be accepted by the corporation. But what is to be done? Why this: *raise adequate means.* Ay! but can this be done? Yes, surely! if there be only the proper sense of duty and the "willing mind" on the part of those whom it concerns. The importance of the college as one of our essential denominational organizations, and its consequent claims, must be systematically and persistently urged upon the attention of the Churches. By whom? We answer: by the pastors of these churches, as a rule, if the thing is to be done at all. And among the pastors, the alumni of the college, should be the foremost in this good work, for they are all of them largely indebted to it for the training they have received. In our last "Year Book," the number of churches reported as existing in the Dominion is 101; of these, fifty-six contributed to the College Funds, for 1877-1878, an aggregate of \$2,725. Of the 101 churches, fifty-one have "alumni" for their pastors; of the fifty-six that contributed last year, twenty-five have pastors from the same class. Again, of those that contributed, nine remitted \$1,901, in sums of \$50 and upwards; leaving \$734 as the contributions of all the rest. These are facts and figures that, we are bold to say, do not redound to the credit of churches, alumni or ministers, generally, for they seem to indicate a lack of interest, and a non-recognition of duty which should not exist in relation to an institution which has stronger claims to sympathy and support than has any other of our institutions, and they are of such a character as that any minister may urge them upon his people without risking the imputation of personal interest in any way. It will be replied that the times are hard. Alas, they are! And none know that so well as men of business in our city churches, who have always been the most liberal supporters of this college, but who cannot now give what they have been wont to give. And herein is found a reason why our churches in the towns and districts should bestir themselves to render and generous aid, to avoid what, otherwise,

may next June, be a grave crisis. Trusting that this letter will lead to a wholesome "ventilation" of this question, and craving indulgence for trespassing so much upon your space, we remain, yours faithfully,

R. C. JAMIESON, *Treasurer*,
GEORGE CORNISH, *Secretary*.

Montreal, March 8th, 1879.

News of the Churches.

REV. M. LOWRY is prepared to supply vacant churches. His address is Tyrone, Ont.

At the annual meeting of the Yorkville Congregational Church, held 13th inst., it was reported by the pastor that seven of the Sunday School scholars had joined the Church during the past year. The total number of scholars which have been added to the Church, from its formation three years ago, is twenty-five.

THE Guelph Association met at Listowel, on Tuesday, March 4th, the Rev. Joseph Griffith presided. Delegates were present from Howick, Turnberry, Guelph, Speedside, Garafraxa, Douglas, Guelph Zion, and Listowel. The Listowel friends departed from the usual arrangements for the first evening in substituting a social gathering by way of welcome to the Association. Excellent addresses were given after tea on the subject of "Christian Discipleship," by Brethren Manchec, Griffith and Duff. At the session on Wednesday the following were elected officers for the year 1879-1880: Chairman, Mr. P. Martin; Secretary-Treasurer, Rev. A. F. McGregor, B.A.; Committee, Revs. J. Howie, W. Manchec, and Mr. P. Campbell. The following subjects were introduced by the brethren whose names are appended: 1. "Some of the present aspects of Materialism," by Bro. M. S. Gray. 2. "Ought we to press persons to join the Church?" by Bro. W. Manchec. 3. "The evidences of a genuine revival," by Bro. McGregor. 4. "Amusements," by Bro. P. Martin. These subjects were fully and freely discussed, and hearty votes of thanks accorded the brethren who introduced them. Resolutions of fraternal regard, and good wishes for future prosperity, were unanimously passed, concerning Brethren Griffiths and Gray, who were present at the Association for the last time, prior to their removal from the district. Arrangements were made to hold the next meeting at Turnberry, Rev. A. F. McGregor to preach the sermon, and Rev. J. Howie, C. Duff, and Mr. G. S. Climie to present essays. A public meeting was held on Wednesday, at 7.30 p.m. Addresses were delivered by Rev. J. Howie and Rev. M. S. Gray. At the close, the Lord's Supper was administered and shared by the associated friends with the Listowel Church. Altogether, the meetings were enjoyed exceedingly by all, and will assuredly prove a means of spiritual quickening to all present.

Religious News.

THE London City Mission now employs 447 agents. THE Congregational Church in Mattishall, Norfolk, England, dates back to 1650. PROF. DAVID SWING has issued in book-form six sermons lately preached on "Life Motives." THE Victoria Street church, Derby, has a class for "Young men from home," numbering nearly 140. THE contributions to Foreign Missions in Great Britain last year were \$5,503,965. A GREAT pavilion, to seat from 6,000 to 8,000 people, is to be ready for the next summer meetings at Chautauqua. THE Wittenberg church-door on which Luther nailed his famous theses is now in use in St. Bartholomew's church, Berlin. DURING 1878, 92 members were added to Harley Street church congregation, Bow Road, London, Rev. W. E. Hurdall, pastor. THE Congregational Church meeting in Park chapel, Hornsey, England, Rev. Alfred Rowland, pastor, received 78 members last year. THE receipts of the American Home Missionary Society for January were over \$41,000, the largest of any month in its history. THE seventh General Conference of the Evangelical Alliance will be held at Basle, Switzerland, beginning August 31, and continuing a week. MR. JOSEPH COOK'S Boston lectures reach weekly over

500,000 readers, being published in Boston, New York, Chicago, London, and Glasgow.

THE native Christians on Formosa, who were heathens ten years ago, recently contributed \$500 for the relief of the famine in Northern China.

THE number of native Christians in China at different periods is reckoned to have been 351 in 1853, 1,974 in 1863, 5,743 in 1868, and 13,035 in 1877.

THE English Bible Revision Committee have revised for the first time all the books of the Old Testament except Job, Proverbs, Ecclesiastics, and the Song of Solomon.

ZION CHURCH, Wakefield, England, Rev. J. R. Wolstenholme, pastor, has received 158 members in five years, and raised £6,000 for all purposes.

PRINCE'S STREET CHURCH, Norwich, England, Rev. G. S. Barrett, pastor, has 544 members in fellowship. Last year it contributed £2,460 for all objects.

IN 1770, the Baptist churches numbered 79; now they are about 24,000. The ministers have increased from 424 to 14,000, and members from 35,000 to 2,500,000.

REV. E. U. PACKARD of Evanston, Ill., has been called to the Dorchester Congregational church. This church in seventy years has changed pastors only twice.

THE Clinton Avenue church, Brooklyn, of which Dr. Budington was pastor, is supplied at present by Dr. J. Clement French, once a Congregational pastor in Brooklyn.

THE lords of the admiralty in England have refused to appoint Presbyterian chaplains for naval squadrons, but have complied with a request to appoint Roman Catholic ones.

THERE are in Italy—excluding the churches of the Waldensian valleys, with 17 parishes and 18 pastors—some 205 Protestant ministers, evangelists and teachers, with 6,143 communicants.

DR. JOSEPH T. DURYEA of Brooklyn has been called to the Central Congregational church, Boston. We believe that this is the second time that this church has attempted to secure him for its pastor.

THE English Bible and Prayer Union, established for the consecutive and simultaneous reading of the Word of God, begins its fourth year with over 61,000 members in all quarters of the globe.

THE American missionaries of the Foo Chow Methodist mission, China, are soon to leave the coast and go into the interior, the native members of the Conference being fully able to carry on the work.

REV. R. S. ASHTON says that Berlin is the "poorest city in the world in the matter of churches." Four or five years ago, with a population of 800,000, it furnished church accommodation for no more than 30,000 persons.

THE Bishop of Rochester, Eng., at the opening of a new coffee-tavern at Greenwich, said that he had been a total abstainer two years, and found that he could do more work without the drink than with it.

THE Cleveland (O.) Y. M. C. A. noonday prayer-meeting has increased so much in interest and numbers since the Week of Prayer that it had to be transferred to the chapel of the First Presbyterian church, which is daily filled.

IT is estimated by a recent authority that there about 7,000,000 English speaking Congregationalists in the world. The Baptists, of all descriptions, are put at 8,000,000, the Presbyterians at 10,000,000, and the Methodists at 14,000,000.

CHARLES CLARK, once prominent as a Baptist preacher, in England, and more recently in Australia, but for some time past giving himself entirely to the lecture platform, announced in Melbourne lately that he is about to return to the pulpit.

THE "Catholic Review" pledges its honour to the absolute truth of this statement, that "if a penitent at the confessional states that he has stolen money or property, and has it in his power to make immediate restitution that restitution must be made to the party wronged before absolution can be received."

THE missions of the Moravian Church, the earliest of which dates from 1732, have now 92 stations, 323 missionaries, 1,504 native assistants, and 70,646 converts, of whom 23,185 are communicants. These are the latest statistics. The standing wonder is how so small a church can carry on so large a missionary work.

MR. MOODY'S rest in Baltimore consists in holding meetings under the direction of a committee of the Y. M. C. A., twice a day, with three or four meetings on the Sabbath. During last month Mr. Moody held 150 meetings, besides studying six hours a day. The city pastors are greatly encouraged at the prospect.

ROBERT ARTHINGTON, Esq., a benevolent gentleman of Leeds interested in the evangelization of Africa, has offered the English Baptist Missionary Society to provide a steamer at the cost of £2,000, when required, for navigating the Congo river. He has also offered £3,000 to the American Missionary Association towards establishing a new mission at Equatorial Africa.

THE Livingstone Inland Mission has lost its first missionary on the Congo, Mr. James Telford, who fell a victim to the fever soon after reaching the station. He was converted during Mr. Moody's visit to Carlisle, five years ago. In his address at the farewell meeting, less than six months ago, he said deliberately, "I go gladly on this mission, and shall rejoice if only I may give my body as one of the stones to pave the road into Interior Africa, and my blood to cement the stones together so that others may pass over into Congo-land."

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XIII.

Mar. 30. }
1899. } **REVIEW.** { Ps. cxix.
1-16.

GOLDEN TEXT.—"Thy word have I hid in my heart, that I might not sin against Thee."—Psalm cxix. 11.

HOME STUDIES.

M. Ezra iii. 1-13; vi. 14-22..... Lessons I., II.
T. Neh. i. 1-11; ii. 1-8..... Lessons III.
W. Neh. iv. 7-18..... Lessons IV.
Th. Neh. viii. 1-8; xiii. 15-22..... Lessons V., VI.
F. Ps. i. 1-6; ii. 1-12..... Lessons VII., VIII.
S. Ps. li. 1-13; xxxiii. 1-11..... Lessons IX., X.
S. Ps. lxxxiv. 1-12; cxxxix. 1-12..... Lessons XI., XII.

Repeat in each lesson, Title, Golden Text, and Outline.

1. The Second Temple: Ezra iii. 1-13.—How long were the Jews in captivity in Babylon? when and by what authority did they return to their own land? Who was their leader? The high priest? What did they do for the restoration of public worship? When did they begin the offerings? What annual feast was observed at this time? What measures did they take for the rebuilding of the temple? When were its foundations laid? With what religious ceremonies?

2. The Dedication: Ezra vi. 14-22.—By whom was the rebuilding of the temple hindered? What decree did Darius issue? What prophets encouraged the people in the work? When was it finished? Describe the dedication? What yearly feast was celebrated?

3. The Mission of Nehemiah: Neh. ii. 1-8.—Give the intermediate history. How long an interval between this lesson and the last? What had Nehemiah heard about his brethren in Judea? How did the news affect him? What request did he make of the king? Who was King Artaxerxes? What was the king's answer?

4. The Builders Interrupted: Neh. iv. 7-18.—What did Nehemiah do on his arrival? Describe the progress of the work. Who conspired to hinder it? What great difficulties had Nehemiah? How did he guard against the hostile plots? With what success?

5. The reading of the law: Neh. viii. 1-8.—In what time was the building of the walls completed? What did Nehemiah then do? What request did the people make of Ezra? What did Ezra do? When was the assembly held? What feast was observed at that time? Describe the reading. How was the law explained? What religious service attended the reading and explanation?

6. The keeping of the Sabbath: Neh. xiii. 15-22.—How long did Nehemiah remain in Jerusalem? Where did he then go? What did he find on his return? What did he do? How was the Sabbath profaned? What reproof did he give the nobles and rulers? What measures did he take to prevent the sin? With what success?

7. The way of the righteous: Ps. i. 1-6.—Who was the author of this Psalm? Who is pronounced blessed? How is the good man happy in his disposition? In his course of life? In his end? How do the wicked differ from the righteous in these respects?

8. The King in Zion: Ps. ii. 1-12.—Who was probably the author of this Psalm? What is its great subject? Who is the King in Zion? How doth Christ execute the office of a King? By whom is He opposed? How does the Lord regard this opposition? Can it succeed? What has the Lord decreed concerning Christ's kingdom? What warning is given to His enemies? What blessing is pronounced upon those who serve Him?

9. The Prayer of the Penitent: Ps. li. 1-13.—Who was the author of this Psalm? How does he confess his sin? What is sin? How is every sin against God? How does David implore pardon? What is the only plea we can make as sinners? For what else did David pray? Do we need to offer this prayer? What is sanctification?

10. The Joy of Forgiveness: Ps. xxxii. 1-11.—On what occasion and by whom was this Psalm written? What is said of sin forgiven? Can we hope for forgiveness without repentance and pardon? What is justification? What are the fruits of justification? Rom. v. 1-10. Does religion deprive people of joy? Who of people should be joyful?

11. Delight in God's House: Ps. lxxxiv. 1-8.—Who was probably the author of the Psalm? On what occasion was it written? How does the Psalmist express his desire for God's house and his delight in it? Who are called blessed? Meaning of *valley of Baca*? By what name is the Lord called? What will be the portion of them that walk uprightly?

12. The All-seeing God: Ps. cxxxix. 1-12.—How is God's omniscience described? What does David say of such knowledge? How is God's omnipresence described? What is said of the darkness and the light?

Give the answers to the Catechism questions of this quarter.

The arrangements for the anniversary of the London Missionary Society have been made. Dr. Fairbairn is to preach the annual sermon in Christ Church, and Herber Evans the sermon to young men. The date is to be the 14th of May.

Children's Corner.

THE NEW SCHOLAR.

A NEW scholar arrived, after the beginning of the term, at — academy—a well-dressed, fine-looking lad, whose appearance all the boys liked. There was a set of gay fellows, who immediately surrounded and invited him to join their set. They used to spend their money in eating and drinking and amusements, and often ran up large bills, which their friends sometimes found it hard to pay.

They wanted every new scholar to join them; and they always contrived, by laughing at him or reproaching him, to get almost any boy into their meshes. The new boys were afraid not to yield to them. But this new scholar refused their invitations, and they called him mean and stingy—a charge boys are particularly sore at hearing.

"Mean!" he answered; "and where is the generosity of spending money which is not my own, and which, as soon as it is spent, is to be supplied again, with no sacrifice on my part? Stingy! Where is the stinginess of not choosing to beg money of my friends in order to spend it in a way which those friends would disapprove of? for, after all, our money must come from them, as we haven't it, nor can we earn it ourselves. No, boys, I do not mean to spend one penny in a way that I should be ashamed to account for to my father and mother, if they asked me."

"Eh, not out of your leading strings, then? Afraid of your father; afraid of his whipping you; afraid of your mother! Won't she give you a sugar-plum? A precious chap, you!"

"And yet you are trying to make me afraid of you," said the new scholar, boldly. "You want me to be afraid of not doing as you say. But which, I should like to know, is the best sort of fear—the fear of some of my school-fellows, which is likely to lead me into everything low, weak and contemptible; or fear of my parents, which will inspire me to things manly, noble and high-toned? Which fear is the best? It is a very poor service you are doing me, to try to set me against my parents, and teach me to be ashamed of them."

The boys felt there was no headway to be made against such a scholar. All they said hurt themselves more than him, and they liked better to be out of his way than in it—all the bad boys, I mean. The others gathered around him; and never did they work or play with greater relish than while he was their leader and friend.

ANOMALIES OF ENGLISH SPELLING.

ONE of the principal difficulties in learning the English language is the inexplicable manner in which most of the words are spelled, the twenty-six letters of the alphabet vying with each other to represent

the forty or forty-two sounds of the language in the most bungling and disorderly manner.

Be the capacity of a child ever so good, yet he must spend years in learning these "curiosities of literature," while foreigners can only master our noble language by a vast expense of labor, patience, and time.

The Protean nature of the vowel sounds is familiar to all. A few amusing examples will show that the consonants are nearly as bad.

B makes a road broad, turns the ear to bear, and Tom into tomb.

C makes limb climb, hanged changed, a lever clever, and transports a lover to clover.

D turns bear to beard, a crow to crowd, and makes anger danger.

F turns lower regions to flower regions.

G changes a son to a song and makes one gone.

H changes eight into height.

K makes now know and eyed keyed.

L transforms a pear into a pearl.

N turns a line into linen, a crow to a crown, and makes one none.

P metamorphoses lumber into plumber.

Q, of itself, hath no significance.

S turns even into seven, makes have shave, and word sword, a pear a spear, makes slaughter of laughter, and curiously changes having a hoe to shaving a shoe!

T makes a bough bought, turns here there, alters one to tone, changes ether to tether, and transforms the phrase, "allow his own" to "tallow his town."

W does well, e.g., hose whose; are becomes ware, on won, omen women, so sow, vie view; it makes an arm warm, and turns a hat into —what?

Y turns fur into fury, a man to many, to toy, a rub to ruby, ours to yours, and a lad to a lady!

THE true evidence that a man loves God is found in his love for man—God is man.

NOT in great historical churches, not in elaborately organized politics, has the strength of Christianity resided, but in its power to awaken in individual hearts a sense of personal responsibility, and to place the soul alone with God. It would have been, but for this, long before now a fossil faith and a lifeless tradition.—*Christian World*.

We are like southern plants taken up to a northern climate and planted in a northern soil. They grow there, but they are always failing of their flowers. The poor exiled shrub dreams by a native longing of a splendid blossom which it has never seen, but is dimly conscious that it ought somehow to produce. It feels the flower which it has not the strength to make in the half-chilled but still genuine juices of its southern nature. That is the way in which the ideal life, the life of full completions, haunts us all. Nothing can really haunt us except what we have the beginning of, the native capacity for, however hindered, in ourselves.—*Rev. Phillips Brooks*.

MAN is himself helpless and unable to repent or believe. Of what does this inability consist? Let us remember that is the part of him which is in fault. His inability is not physical, but moral. It would not be true to say that a man has a real wish and desire to come to Christ, but no power to come. It would be far more true to say that a man has no power to come because he has no desire or wish to come. It is not true that he could come if he could. It is true that he could come if he would. The corrupt will—the secret disinclination—the want of heart are the real causes of unbelief. The power that we want is a new will.—*From Ryle's Expository Thoughts*.

Scientific and Useful.

NUT CAKE.—Whites of five eggs; sugar two cups; butter, one cup; sweet milk, one cup; flour, three cups; baking powder, three teaspoonsful; one cup of hickory nuts and one cup of black walnut meats chopped fine.

MUTTON SOUPS.—Boil a leg of mutton three hours, season with salt and pepper, add a teaspoon summer savory; make a batter of one egg, two tablespoons of milk, two of flour, all well beaten together; drop this batter into the soup with a spoon and boil three minutes.

THE HEREDITY OF ALCOHOLISM.—The distinguished scientist, Maudsley, thus describes the heredity of alcoholism: "Drunkenness in the parent is a cause of idiocy, suicide, or insanity in the offspring; as also insanity in the parent may occasion dipomania in the offspring; which conclusively proves the deep-seated deterioration of the nervous system arising from drunkenness, the close attendant of pauperism."

As a result of careful experiments in feeding stock, it has been found that in moderate weather they require about two and a-half pounds of hay per day, or its equivalent in other fodder, for every 100 pounds of their live weight to sustain the vital functions and prevent them from losing flesh. All that is gained in the way of milk, flesh, or wool, is derived from the food consumed beyond this amount.

BOILED BREAD PUDDING.—Crumb your stale bread in a pudding-pail and cover with sweet milk and set by the stove to warm and soften. Then to every quart of the mixture add two well-beaten eggs, a cup of sugar, and a handful of raisins, or sweet dried fruit of any kind. Do not have your pail full, as it needs some room to rise. Put the cover on tightly, and set it in boiling water, and do not allow it to stop boiling till done. If you try that once you will never make a boiled pudding again.

IMMENSITY OF SPACE.—In a recent lecture delivered in Edinburgh, on the "Stars," Prof. Grant gave a graphic idea of the immensity of space. He said a railway train travelling night and day, at the rate of fifty miles an hour, would reach the moon in six months, the sun in 200 years, and Alpha Centauri, the nearest of the fixed stars, in 42,000,000 years. A ball from a gun, travelling at the rate of 900 miles an hour, would reach Alpha Centauri in 2,700,000 years; while light, travelling at the rate of 185,000 miles a second, would not reach it in less than three years. Light from some of the telescopic stars would take 5,760 years to reach the earth, and from some of these clusters, the distance is so great that light would take 500,000 years to pass to the earth; so that we see objects not as they really are, but as they were 500,000 years ago.

POISON IN PRESERVED PEAS.—The subject of the use of salts of copper as colouring matter for articles of food has been before the French Academy. In the course of the discussion, M. Pasteur stated that, having bought fourteen cases of preserved peas at random from several shops in the principal quarters of Paris, he found ten of them containing copper sometimes as much as 1-70,000th of the whole weight of the article, exclusive of the liquid—the latter always containing some copper, when the peas contain it, but in less quantity; in the peas, the copper is generally to be found mixed under the exterior cortical envelope. In the interests, therefore, of public sanitary safety, M. Pasteur urged the absolute proscription of such treatment of alimentary substances—toleration of the articles in question to be permitted only on condition that the seller label the packages, "Preserved peas coloured green with salts of copper."

COLOUR BLINDNESS.—Dr. P. D. Heyser, of Philadelphia, has been making some interesting investigations concerning the capacity of the average railway employee to distinguish between the ordinary colours used for signaling on railways. Last summer he wrote to the managers of the different lines centering in Philadelphia, and proposed to begin a systematic examination of train-men, with a view to ascertaining to what extent colour-blindness prevailed among them. In October last he began operations, and has already examined the eyes of several hundred men. No official report has as yet been made, but it is understood that he has found

a number of men who are utterly incapable of distinguishing between the different colours. Dr. Heyser's investigations are really more practical than those of Dr. Jeffries of Boston, who is examining the eyes of children in the public schools, for the lives of many passengers may at any time depend upon a man's ability to distinguish red from green.

USE OF WHEAT IN ENGLAND AND SCOTLAND.—Very little wheat was used during the earlier periods of English history by the poor in England and none in Scotland. Rye bread and oatmeal in 1596 were the staple diet of the servants in great families. In the reign of Henry VIII. the gentry kept the wheat for their own tables; their households were usually obliged to content themselves with rye, barley, and oats. In a monopoly granted by Charles II. in 1626, barley bread is stated to be the usual food for the ordinary sort of people. In 1727 a field of eight acres sown with wheat in the vicinity of Edinburgh was reckoned so great a curiosity, that it excited the attention of the whole neighbourhood. In 1770, no loaf bread was to be met with in the villages and country places of Scotland, oat cake and barley bannocks being universally used; but about the commencement of the nineteenth century a change began. Every village began to have its public baker of wheaten bread. In England, private baking was the rule; and even up to 1814, there was not a single baker in Manchester. All the chief towns of Great Britain have now several bakers' shops, and baking in private houses has very much diminished.

WHOOPING COUGH AND FUNGUS.—Some years ago M. Szeverich made the assertion that whooping-cough was caused by a certain fungus. This assertion seems lately to have been confirmed by the researches of M. Yschamer, who says he has found certain lower organisms in the sputum of whooping cough patients—organisms not met with in any other disease accompanied by cough and expectoration. Examining the sputum after it has been a short time suspended in water, there are found corpuscles about the size of a pin's head, of white or slightly yellowish hue, and these show, besides apathetical cells, a network frame of polygonal meshes, with rounded greenish sporules at a more advanced stage, colourless hyphae are seen, and large sporules, yellowish or brownish-red, sometimes even ramified. It is interesting to learn that the champignons in question are quite identical with those which, by their agglomeration, form the black points on the skins of oranges and the pairings of certain fruits, especially apples. Thus, M. Yschamer, by inoculating rabbits with this dark matter, or even causing it to be inhaled by man, produced fits of coughing several days in duration, and presenting all the characters of the convulsive whooping-cough.

THE HABITS OF BIRDS.—At a recent meeting of the Maryland Academy of Sciences, Mr. Otto Lagger read a paper on birds, based upon his own personal observations. Most birds, he said, take but two meals a day—early in the morning, and about dark; birds of prey rarely more than one a day. Three hours out of the twenty-four seem sufficient rest in sleep for singing-birds. They are sensibly affected by atmospheric conditions, singing less, and less jubilantly during cloudy, wet weather. Male birds usually mate with one female and remain faithful to her, guarding her while she builds the nest for the coming brood, and feeding her while she is incubating the eggs, or taking her place while she flies off in search of food. Birds have little discrimination as to what kinds of eggs are placed under them in the nest to incubate, and will try to hatch acorns or nuts if placed in the nest instead of eggs. A temperature of eighty-six degrees Fahrenheit for twenty-one days is required to hatch most birds' eggs. The young are not assisted by their parents to leave the egg, but when each one has broken its way out the parent carefully removes the pieces of broken egg from the nest. The young generally emerge from the larger end of the egg, and, before coming out, can be heard at work breaking their way. They are born hungry, open their mouths for food as soon as born, and are great eaters. Their eyes open in from five to ten days. When the young bird is old enough to forage for itself it is cruelly driven away by the parent birds. Many birds are much troubled by skin and feather parasites on their heads and wings.

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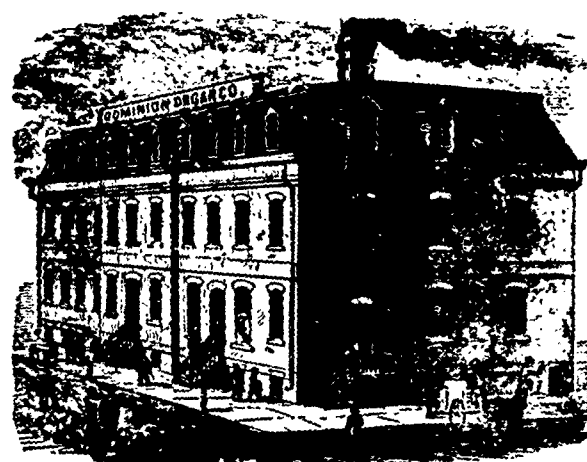
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Of Official Report of Award to DOMINION ORGAN COMPANY, Bowmanville, for Organs exhibited at the Centennial Exhibition, Philadelphia, 1876.

INTERNATIONAL EXHIBITION. (No. 235.)
PHILADELPHIA, 1876.

The United States Centennial Commission has examined the report of the Judge, and accepted the following reasons, and decreed an award in conformity therewith.

PHILADELPHIA, December 5th, 1876.
REPORT ON AWARDS.
Product, REED ORGANS. Name and address of Exhibitor, DOMINION ORGAN CO., Bowmanville, Canada.

The undersigned, having examined the product herein described, respectfully recommends the same to the United States Centennial Commission for Award, for the following reasons, viz:—

"Because they have produced in their instrument a pure and satisfying tone, by their method of voicing, and have a simple and efficient stop-action, with satisfying musical combinations, an elastic touch, and good general workmanship."

H. K. OLIVER, Signature of the Judge.
APPROVAL OF GROUP JUDGES.

J. SCHIEDMAYER, WILLIAM THOMSON, E. LEVASSEUR, JAMES C. WATSON, ED. FAVRE PERRET, JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILGARD, P. F. KUKA, F. A. P. BARNARD
A true copy of the Record. FRANCIS A. WALKER, Chief of the Bureau of Awards
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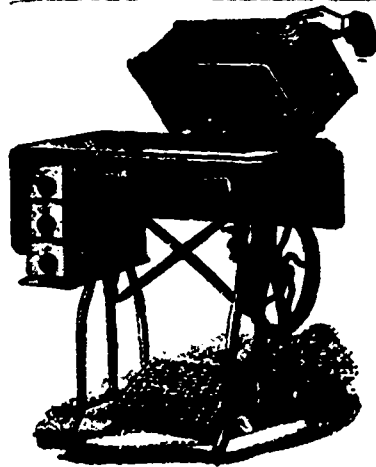
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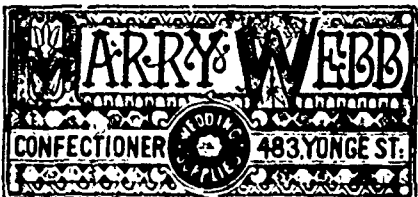
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